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Tuesday, May 12, 1908.

Why do they quote current prices on
all berries?

Even an innocent census enumerator
will cause a polygamist to duck.

Boost as the day is long, and remem-
ber that the days are growing longer.

Some people worry so much about
growing old that they show it in their
faces.

"Carnegie has said that he wants to
die poor. Is that why he has begun
to write poetry?"

Our Cadets have shown that even
out of the mouths of babes the pes-
simists are confounded.

Here's to a pastor who says what he
pleases, yet fails to convince us that
moons are green cheeses.

Having exonerated George Sheets,
Mr. McWhirter has put his nose out of
joint with the hierarchical conspirators.

Two wrongs do not make one right.
Every time you fail to walk to the right
you wrong yourself and the other fel-
low.

A has the lemon, the prune, the beef-
steak and the breakfast food. Like-
wise the "Merry Widow" hat. We
have Apostle Smoot.

Our prophets claim a constitutional
right to preach their gospel. Certain-
ly. There can be no lawful combina-
tion in restraint of trade.

Whatever else he failed to accom-
plish, it can be said of Doctor Goshen
that he demonstrated what a loud noise
may be made by a bursting bubble.

Since reading Apostle Smoot's
speeches, we are emphatically prepared
to admit that, in devoting himself to
song, Apostle Grant has made the wiser
choice.

People tell you, encouragingly, that
there's always plenty of room at the
top. They'll abandon the idea, though,
if you show 'em a false-bottomed straw-
berry-box.

Persons who attended a certain
church on Sunday, in the expectation
that a certain distinguished divine
would "make good," now admit that
they were stung.

Those Jackies who, in a coast town,
were obliged to pay six dollars for
"office and sinkers," might have saved
one-half of the menu for use in a mo-
ment of hostile emergency.

Great corporation manipulators teach
that the poor are poor because they
are extravagant. In emphasis, the capi-
talists present a lesson in economy and
thrift by subsisting solely on water.

Judging from the general extent of
the big row in the church "Republican"
quorum, Apostle Smoot's Senatorial
private secretary has sadly neglected
his duties in the matter of free seed
distribution.

That Philadelphia man who claims
he has a process for the manufacture
of gold, says "there's millions in it."
In simple proof of the unreliability
of the statement, we cite the fact that
it has been so long overlooked by Mr.
Rockefeller.

Judge Gray holds the opinion that no
citizen of the United States should re-
ceive a compensation greater than that

of the President of the United States.
There can be, in consequence, nothing
of significance in the facts that the
Judge turned down an offer of two hun-
dred thousand annually, and that he
wouldn't at all mind being President.

THE RETURN OF THE CADETS.

After a brief but victorious cam-
paign on the coast in which the chief
town and all the million hearts at the
reception of the fleet were captured
at discretion, the high school cadets
are home again. The trip has undoubt-
edly done them a world of good. They
have had an experience that will last
them all their lives, and will be good
to talk about and to think about al-
ways. And now the lads can get down
to study for the brief remainder of
the school year with an energy that
will be undragging and a zeal to which
the recollections of the great time
had will be a stimulus. It will no
doubt be hard grubbing for a few
days to get back into the traces, but
the boys will be afforded good oppor-
tunity and encouragement to get right
down to business, because of the neces-
sity of the case. They have to finish
their year's work, and no doubt they
will do it with the same determina-
tion and gallantry that they displayed
in taking the trip and acting as the
escort of honor for the great Admiral.

Their fine appearance, their excel-
lent deportment, their skill in military
maneuvers and in the manual of arms,
all elicited admiration and through it
all, glory was shed upon this city, and
indeed upon the State in general; for
the honors of the trip of the high school
cadets cannot be monopolized alone by
Salt Lake, for it was in effect a State
enterprise, and other communities, es-
pecially Ogden, joined in bearing the
expenses. The fun is over, the excite-
ment is past, but the glory will en-
dure. And now, my lads, for a hard,
steady plod to close out the work of
the school year!

To those in charge of the cadets, who
brought them through so handsomely
and whose diligent training and ex-
pertness in teaching the military part
of the education obtained by the cadets
which shone forth so brilliantly on this
trip, the thanks of the parents are due.
And for the exemplary care and atten-
tion paid to the cadets so that nothing
injurious or harmful could arise by rea-
son of this visit, the thanks of this
whole community are due. It was a
great occasion well taken advantage of,
and those to whom the cadets were
entrusted have performed their duty
faithfully and well.

THE REVIVAL OF POLYGAMY.

The proof is piling up mountain
high. The Tribune has persistently as-
serted that the leaders of the Mormon
church are teaching to their followers
the rightfulness and divinity of poly-
gamy and polygamist living; and just
as persistently has the charge been de-
nied by the church officials and by
their organ.

On last Saturday, Joseph F. Smith
delivered an address at the funeral
services of a late respected and distin-
guished citizen. Pursuing his usual de-
light, the prophet coarsely selected this
as an appropriate occasion upon which
to air his views upon the subject of
plural marriage and its consequences.
According to report, he said:

The Lord revealed to the prophet Joseph
that man is born into the world naked
and destitute, with nothing but the claim
on his parents for nourishment, that what
he gets in this world is given him of the
Lord. The Lord has given him wives,
and children and children's children. And
the Lord gave them to him to hold.

Primarily, this statement displays
the hereditary Smith ignorance and
impudence. Man, according to the
blundering Joseph F., was compelled to
live and wait through countless gen-
erations to at last learn, by "revela-
tion" through Joseph Smith, Jr., that
he does not come into the world topped
out in the latest fashion in raiment and
haberdashery. Let that part go just
there.

But note the official advocacy of poly-
gamy. If no other evidence of pre-
scent teaching of that doctrine by Mor-
mon officials existed, the utterances of
Joseph F. Smith on last Saturday are
sufficient to damn him. They expose
the dishonesty and the utter untruth-
fulness of statements which he has made
in Washington while giving testi-
mony under oath. They practically
demonstrate that Joseph F. Smith un-
scrupulously lied to all the world when
he made to Senator Overman the fol-
lowing protestation:

I have avoided studiously saying any-
thing in public that could be construed
in the least as advocating even the
rightfulness or truthfulness of plural
marriage. I have avoided it.

How could the rightfulness and
truthfulness of plural marriage be more
effectively taught than in a public as-
sertion by the chief of the cult who pro-
fesses it that many wives are the gift
of God? In what way could the
rightfulness of unlawful exhortation be
displayed to the follower than
through the leader's declaration that
many wives having been the gift of
God to man, it is man's right to con-
tinue the relation thus entitled? Is
not that teaching the divinity of poly-
gamy? And if Joseph F. Smith suc-
ceeded in convincing any of his faithful
followers who were in that audience
that polygamy is a divine institution,
did he not urge them and encourage
them to the practice of the doctrine?

Where, now, are the denials of the
church and the church organ? That
the Mormon church, as represented in
its leadership, is totally and viciously
hypocritical in its protest that poly-
gamy is no longer taught in that organ-
ization, we will again prove by the
words of the supreme head of the
society. Speaking concerning the
Woodruff manifesto, Senator Overman
asked: "Is this revelation published in

any of your standard works?" To
which Joseph F. Smith replied:

I informed the committee yesterday
that it has been an oversight, that it had
not been published in the latest edition
of the Doctrine and Covenants, and that
I would see to it that it should be in-
corporated in the next edition of the
Doctrine and Covenants to meet this ob-
jection.

Time has proved that to be a stand-
ing falsehood before all the world. It
has been demonstrated that Joseph F.
Smith therein resorted to a makeshift
excuse, and a most despicable subter-
fuge, merely to meet "the need of the
hour." Up to the present moment the
Doctrine and Covenants does not con-
tain within its covers the Woodruff
manifesto; but it does spread broad-
cast the pretended revelation which
commands the practice of polygamy,
under pain of damnation for refusal to
obey.

Again, you will remember that at the
April conference, (the April confer-
ence of 1907,) the first presidency
promulgated an officially signed paper,
confessing the truth that new poly-
gamous marriages had been performed
in the church since 1890. At the same
time it was denied, as now, that these
are celebrated by authority of the
church. The Book of Doctrine and
Covenants authorizes these polygamous
unions and ceremonies, and they are
performed by no others than holders
of the Mormon priesthood. For proof,
we further cite the Smith testimony:

Mr. Taylor.—Is anybody lower down in
the ecclesiastical court than a bishop au-
thorized to perform marriage ceremonies?

Joseph F. Smith.—No.

Mr. Taylor.—Then it must be a bishop
or somebody higher than a bishop?

Joseph F. Smith.—Yes.

Joseph F. Smith knows now, as he
did then, that he gave the sanctity of
an oath to an utter falsehood; because
he knew at that time, just as he knows
today, that any elder in the church has
the authority to perform marriage cere-
monies, either monogamous or poly-
gamous, and that he can prove this pos-
session of authority by the Doctrine and
Covenants. But accepting the
Smith position in this matter, then it
only goes to fix the responsibility for
new plural marriages in the higher au-
thorities of the church, and conse-
quently brings the guilt to the door
of the official organization. It is a
self-evident fact that no minister of
any other denomination claims the
right to celebrate plural marriages; and
this being true, the officially confessed
offendings within the church have only
been laid at the feet of the prophet
himself, by himself. So that we have
demonstrated, to the satisfaction of
any right-thinking man, that Joseph F.
Smith also lied to the people of the
United States when he swore to the
following:

I wish to say again, Mr. Chairman, that
there have been no plural marriages sol-
emnized and with the consent or by
the knowledge of the church of Jesus
Christ of Latter-day Saints by any man.
I do not care who he is.

Another important matter in consid-
eration of this question is the fact that
out of all the hundreds of new poly-
gamous marriages which have been cele-
brated in the Mormon church, with the
knowledge and under the official con-
sent of Joseph F. Smith, not one of the
criminals has been either unchurched
or prosecuted under the law. That is
easily explained, however, when this
following statement (also made by Jo-
seph F. Smith at Washington, under
oath) is remembered: "If there is any-
thing, gentlemen, that I despise, it is
an infamous spotter and informer, and
I am not one of those. I wish to state
that in order that it may go down on
record."

Review this matter from beginning
to end, and the proof is abundant—and
still accumulating, as the latest teach-
ing of Joseph F. Smith shows—that the
Mormon church promotes, encourages,
permits and authorizes new polygamy,
and that it will protect any and every
Mormon who chooses to obey the official
instruction.

THE FORESTRY ROMANCE.

Mr. Gifford Pinchot has prepared a
new forest bulletin calculated to im-
press upon the public the necessity of
conserving our natural resources. He
has put it somewhat in the form of a
romance, imagining a young man who
had been given a great property in a
distant region. He marries, gets along
well, using the resources of the coun-
try, which are somewhat diminished
even in his own lifetime, and as the
children and children's children came
along there had to be in the clan a
realization of the end, and a looking
toward the future and a sparing of the
natural resources as compared with the
prodigality of the earlier head of the
family.

All of which in a way is a pretty ac-
curate reflection of what has actually
occurred. The difference, however,
comes in the application of the moral.
In the story as told by Mr. Pinchot
the natural inference is that it is the
family in the immediate surroundings
where it settled that has come to the
conclusion to conserve the resources
of that particular region. As a mat-
ter of fact, however, and as applied
to the current "conservation of the
forests" fad in the United States, that
conservation does not apply to the way
people who have been prodigal and
wasteful of the natural resources where
they live, nor to the region whence the
clamor comes. There is no indication
that they are any more sparing of the
natural resources round about them
than they ever were. They use them
up at their own will and pleasure,
well knowing, so far as timber is con-
cerned, that when there is any great
need of timber they can raise it. They
can plant trees of all kinds, taking
the quick-growing timber which comes
to a good size in fifteen or twenty
years, then the slower-growing which
requires a few years longer, cutting
out each as it matures and letting
the slower growths come on in their

natural order of perfection, and hav-
ing plenty of timber from and after
the first cutting.

If those people who have been so
wasteful of the great forests of the
country would spend their energies in
reforesting their own regions and in the
preservation of the timber that is left
in their localities, nobody would find
any fault with it. The trouble is, how-
ever, that they do not in the least
conserve the forests where they live
and have their interests and their local
residence, but they are determined to
protect the forests in distant parts of
the country, without knowing whether
there are any forests in those parts to
protect or not. There was never a
better wooded country than that west
of the Alleghenies to the Mississippi
river, and in some places a good deal
this side. The timber had to be cut
off before the settlements could be made,
and it was butchered unmercifully, be-
ing felled and burned merely to get
rid of it. New the descendants of those
first settlers in that region are tre-
mendously exercised about the few
scrubby patches of trees, most of them
of little value, spread through the moun-
tains of this interior Western coun-
try. Whether there are trees here
or not is of no possible concern to
them. But they have got the idea
that the preservation of trees is a
great and laudable object in and of
itself, and they are determined that
other people shall not "waste the tim-
ber." They waste it themselves with-
out hesitation or scruple, but are re-
solved that the people of the West-
ern country shall commit no such
waste.

It is a good deal as an old cynic de-
scribed British charity; as a determina-
tion on the part of A to compel B to
help C. The public spirit and pre-
cautionary measures so thoroughly in-
grafted in the Eastern mind by virtue
of the propaganda of the forestry ser-
vice takes precisely that course. The
Eastern people are determined to do
nothing toward the preservation of
their own timber, but they are firmly
determined that the people of the West
shall not use what timber there is in
the localities where they have set-
tled. This ignores precedent and the
rights and privileges whereby all pio-
neers in making new homes through-
out the United States have used the
natural resources where they settled,
precisely as they chose to do. It is
reserved for these latter times to put
up the bars against the people settling
in a new country which is vastly more
difficult to settle than were the fertile
valleys of the Ohio and the Mississippi.
The people of this region need far more
than the people of the older regions
to utilize every natural advantage at
hand to make good their settlement
and to maintain themselves against the
comparatively unfavorable natural con-
ditions. But no, the descendants of the
pioneers of that region are determined
to put a curb upon the liberties of the
settlers of the mountains and valleys
of the West, a curb which their own
progenitors would not have permitted
for a moment and which they do not
permit for themselves even yet in their
own localities.

The plain incentive in it all is a
meddlesome disposition to interfere with
somebody else, without any natural
right or without any good reason for
it. Reforestation, as a matter of fact,
is much more demanded in the Ohio
and Mississippi valleys than it is in
any part of the mountain region of
this country. And if the inhabitants
of those valleys and of the Atlantic
slope will attend to the matter of re-
storing the forests as they found them,
or at least the raising of timber to as
great an extent as is compatible with
their settlements and civilization, they
would not need to bother in the least
about the scrubby bunches of trees
found here and there throughout the
mountains of the interior West.

Why? BECAUSE IT IS TRUE.
Elder William H. King, in the taber-
nacle on Sunday, gave expression to a
decided objection because "the Chris-
tian denominations accuse the Church
of Jesus Christ of Latter-day Saints of
being a co-operative institution, com-
posed primarily of materialism and
formalism."

In view of the fact that Judge King
was delivering a sermon in the highest
synagogue of the Mormon church, we
have a right to assume that he spoke
for the church. So that, in reply to
Mr. King and the Mormon church, we
will say that the reason why Christian
denominations make the charge is be-
cause it is true. We will be brief, and
will therefore consider it to be suffi-
cient to call the attention of Elder
King to a statement which Joseph F.
Smith gave to the Pittsburgh Times, in
which he said, concerning the co-opera-
tive commercialism of the official Mor-
mon church, the following:

President Brigham Young led the way
in this. He established many industries,
among them woolen mills, tanneries, nail
factories, even iron works, and many
others. * * * President Smith then
entered into considerable detail concern-
ing the old which the church, out of the
fitting fund, had extended to colonies in
Utah, Colorado, Arizona, and Canada,
settling, for some reason, in Wyoming,
Nevada, Idaho, and Mexico in the way
of furnishing funds for irrigation pur-
poses, buying seed for future crops, etc.

Elder King knows that all of this
co-operative commercialism is fostered
and sustained out of funds collected in
the name of the Lord, ostensibly for
religious purposes. He will learn, too,
by reading the interview quoted, that
Joseph F. Smith explained his official
association with these numerous busi-
ness concerns by saying, "Some of
these connections I have inherited with
my office." Smith's office is insepara-
ble from the church, just as is the com-
mercialism which he represents. Com-
merce goes with the prophetic calling,
as an inheritance. It is thus that
Smith proves the Christian charge to be
true.

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anything you can buy else-
where at \$5.00. Your "money
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wise. Over fifty styles, just
come in, in all leathers, sizes
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